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WEEKLY REVIEW.

—A SMALL library of books could be made out of the hostile reviews of Professor Drummond's "Natural Law in the Spiritual World" which has reached an enormous circulation in England and America. Whatever may be the defects of the book, and we believe in the infallibility of no book outside the Bible, Professor Drummond is right in one thing, and that is the tremendous energy with which he insists on the necessity of being "born again," dividing the religiousness of the whole world not into "christian" and "heathen," but into those who have been converted, and those who have never been converted, ringing the changes over and over again to the tune of "He that hath the Son hath life, and he that hath not the Son of God hath not life," and that all theological systems, and all ecclesiastical systems, are of the earth, earthy, unless the living Son of God is received into the man or woman who professes Christ. We feel sure from reading some of the violent reviews against the book, that this and this alone is the cause of some of the criticism against Professor Drummond. He has shattered the false hopes of the authors, and instead of going to the Living Christ, the source of Life and Truth, they gnash their teeth at the man who has really been their best friend. Mr. Moody and Professor Drummond are close friends.

—"'Black and white won't mix in the States?' Yes, they will—there or anywhere when they either really want or have really found the same salvation!"

—SPEAKING on the subject of the discussion which has lately been going on in the London papers under the heading "Is marriage a failure" some of the details of which have dripped through on to the pages of some of our more unscrupulous Anglo-Indian journals, the *British Weekly* says, "On the question of marriage Christ has spoken in no doubtful or faltering manner. He substituted for the loose and profligate alliances which prevailed the perfect union of Christian marriage, whereby two lives pass into one doubly blessed and holy—a union to be dissolved only by causes which in themselves are a dissolution. This has been the central source of all social virtue and happiness. . . . . Arguments are misplaced in dealing with those who seek to let loose forces that would turn the world into a sty. There is a great deal written now-a-days which ought to be answered, not by argument, but *by a storm of fire*" The *Indian Witness* speaking on the same point says of the person who first began the discussion, "Mrs. Mona Caird thinks that the people who have lost faith in the supernatural and base their beliefs on natural science must despise marriage as a life contract. She believes in loose contracts, terminable at will. She says "society commits a crime every time it celebrates a marriage." This is plain and vigorous. This is scepticism in action; unbelief in the social circle. When a leading daily paper said that every bad man and woman in New York and Brooklyn would be glad to believe that Ingersoll told the truth, and that Christianity was a crime, the paper told the whole truth. May we not say that every social leper, male and female, would gladly believe that Mrs. Caird is wise. To be acquitted by Satan is to be condemned by the Lord."

—WRITING on the third of September, "Cromwell's day" the *Pall Mall Gazette* says, "To Cromwell and the men of his day it was not far-fetched sentimentalism, it was an obvious and patent truism, that it was a bad thing for any country to have its affairs entrusted to the hands of lewd fellows of the baser sort. Personal morality was a factor of weight with him in estimating the claims of a candidate for employment." The article concludes with these weighty remarks "It is impossible not to recall the names of three men who six years ago were the hope and pride of three of the greatest nations in Europe. In Russia, Skobeleff, in France, Gambetta, in England, Sir Charles Dilke, were regarded not merely by their personal adherents as certain to exercise supreme power in their respective countries. Where are they now? Skobeleff died in a drunken orgie in a house of ill-fame, Gambetta was shot by a jealous mistress, and Sir Charles Dilke has met the still more tragic fate of being buried for ever while still breathing beneath the infamies of his life. . . . The fate of these three of the foremost among modern men should burn its lesson deep into the memory of this generation." With reference to the last name, Is Sir Charles Dilke, the outcast leper of English political life, going to be received with open arms by Indian society? The Bible and the Church in so far as it is like its Master, whilst full of mercy for the returning and penitent sinner, knows nothing but indignation and wrath to those who are living in rebellion against God.

—IT is a fact worth recording, that on the same day, a thousand miles apart, without any previous communication on the subject, the editors of *The Bombay Guardian* and the Calcutta *Indian Witness*, were writing last week in their "Notes and Comments" column upon exactly the same subject. The text of *The Bombay Guardian* was "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." That of *The Indian Witness* "For Zion's sake I will not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!" This affords one more proof that "there are diversities of gifts, but the same spirit, and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all."

—THE *Friend* reports a successful result of the appeal of the treasurer of the Friends' Foreign Mission Association in England for donations towards reducing the heavy debt. The editor states that for further funds the middle class, those neither rich nor poor, will have to be depended upon. There is no doubt that the fact of many very wealthy professing Christians giving in such very small proportion to their means, is due to want of direct personal dealing with them on the duty of entire consecration. "How much owest thou unto my Lord?" is a question which cannot be adequately answered by the richest millionaire in existence.

—AT the date of issue of this paper Charrington's Great Assembly Hall at the East End of London capable of seating 3,500 people will have been open 4,481 nights in succession without a break. The Gospel has been preached and multitudes have been saved for time and for eternity. Bombay wants regular work of this sort far worse than the East End of London, and when we have Native Christians who will preach because they *must* preach, because like the prophet Jeremiah they can say "His word was in mine heart as a burning fire shut up . . . . . , and I was weary with forbearing, and I could not stay," when we have Native converts of *that* type we shall go ahead. Of course this equally applies to European converts.

—THE *Pall Mall Gazette*, that strange mixture of light and darkness, has lately opened its columns for subscriptions to pay off Charles Bradlaugh's debts. It is extremely furious at the very slow way in which funds are coming in, and has a long article on "The Stinginess of the Sceptic" in which the editor says, "The reluctance of the unbeliever to display the ordinary liberality of the orthodox is very disheartening to those who believe the Christian virtues will survive the decay of the Christian faith. It was once believed that after men and women had fallen away from religion they would still consecrate their means and their energies to the service of their fellow-creatures." When once a man puts himself outside the influence of the Spirit of Christ, the effects of that influence soon pass away.

—THE *Temperance Chronicle*, the organ of the best section of the Church of England Temperance Society gives long and

strong quotations from *The Bombay Guardian* and the *Indian Witness* on "The Drink Scourge in India."

—A catechist in Ceylon met a very old man, who though weak and bent with age, was sweeping a road through the village. He asked why he was doing it. "Because I am not able to do any other meritorious action," replied the man, and explained that he thought his good deeds would be remembered in the world to which he was going. Speaking with a "Sister of Mercy" some time ago, she complained of the bad temper and troublesome character of some of the poor old men and women she had to wait upon. But checking herself she said, "That is what we are here for, if they were not troublesome and bad tempered we should *earn no merit* by it." Heathen Buddhism in Ceylon, and heathen Romanism in England is just the same "salvation by works and not by faith." Instead of going out and serving mankind through love of Christ for what He has done for us, heathenism attempts to buy the priceless gift of eternal life by its own righteousness, which in God's sight is as filthy rags.

—There is a great deal of the "salvation by works" motive in much of the so-called philanthropic and even Christian work of the present day. Instead of yielding to Christ who has bought them, and coming to Him for His direction as to the work He wants done, men and women set about serving Him in their own way and after their own ideas. Such work is like the house built upon the sands. The storms of eternity will sweep it away like chaff before the wind. God, the Creator of the Universe knows a great deal better than any mortal man, the work that requires doing in this sin-stricken world. Go to Him, that He may put thee in thy right place as a fellow-worker with Him.

—Of all the people on the face of the earth missionaries in India are those who are deluged with the most advice. Here is some of the latest from a man who we are sure is not a successful evangelist himself, "missionaries are advised to look rather to the quality than to the number of the converts they make; not to be inordinately solicitous of making proselytes; not to take up an hostile attitude towards Brahmoism, seeing that it is an 'offspring of the wedlock of Christianity with the faith of Hindu Aryans,' and as such, is a great improvement on Hinduism and an immense stride towards Christianity." Declare the whole counsel of God, preach the Gospel in season and out of season, these are our Captain's marching orders.

—In India there are according to the last census 384,908 blacksmiths, and 401,000 goldsmiths. Dr. Murdoch and the *Indian Spectator* calculate that the latter earn 579 lakhs of rupees in rendering the capital which India so much needs useless, and in turning it into bangles and nose-rings and other useless jewellery. It is thought that this will be altered by the education of the women of India. When the men and women of India seek the inward adorning of the heart wrought by the Holy Spirit, this question will be solved and not before.

—The question of the entire Scripturalness of the use of unfermented wine at the "Lord's Supper" is one which will have to be faced and settled. The special correspondent of the *Methodist Times* in China writes:—

It is very important that we should be on our guard against allowing the most sacred ordinance of Christianity to be the means of admitting the alcoholic curse to our Native churches. The use of port wine in the Sacrament of the Lord's Supper is fraught with many dangers, introducing to a people already too fond of their own native spirits the still more fascinating strong drinks of the West. To guard against this evil other missionaries, believing that the presence of alcohol is essential to the suitability of the element employed, have made use of the native whisky, and so in many of our Wesleyan churches here in China on the first Sunday in every month this abominable arrack is presented to the people as a token of the death and sufferings of their Lord. The look of sensuous expectation on the faces of some of the communicants makes it painfully evident that the prospect of a sip of whisky does not contribute to their spirituality of mind, and on more than one occasion I have seen a person drain the cup and ask for more.

He then goes on to say that the Bishop of Hongkong, and several of the leading missionaries are strongly in favour of the use of *tea* in place of wine. But surely this would be a travesty of our Lord's words. Unless the believer is eating and drinking and feeding continually in a spiritual sense upon the living Son of God, the form of taking the bread and wine is an empty one and as hateful in His sight as were the perfectly correct ecclesiastical ceremonials of those Jews to whom He said "He that killeth an ox is as if he slew a man and he that sacrificeth a lamb as if he cut off a dog's neck." But where the communion with God is real and continual, and this outward sign of it is used, surely it should be in the way of His ordering, and "this fruit of the vine" without the poisonous drug alcohol in it, is the emblem which should be used.

—The Rev. George Patterson gives some friendly words of advice to intending critics of Christian Missions in India. He says in the *Methodist Times*,—

Not a few of the strictures passed upon Indian missionaries have, I understand, arisen from the mistaken and not very gracious zeal of certain friends who have visited India and have been entertained at our Central Mission houses. Such visitors very wisely choose the months of November to February, when South India is an Oriental Italy. Their various hostesses—lavish in their generosity—bring forth of their best, and will let their guest lack no comfort it is in their power to provide. And from this, these gentlemen judge of mission life! Let them in future choose any time between March and October, when our temperature varies from 87 degs. to 110 degs.; let them accompany the missionary in his country rounds, or spend six hours a day with him in his heated class-rooms, and *then* let them judge of the luxuries of mission life.

—Miss Frances Power Cobbe some time ago discussed the question of the relation between Science and Religion in the *Contemporary Review*. One argument that she used was that the method of scientific enquiry is in direct opposition to the method of spiritual enquiry and therefore there is an anti-religious tendency in the former. Surely this is a mistake. In science the enquirer goes as an ignorant child willing to learn, to the myriads of facts in God's great Universe and collecting them together one by one, increases his knowledge in scientific things. In spiritual things, the enquirer goes as an ignorant child willing to learn of Christ, and day by day as he listens and obeys increases his knowledge in spiritual things. There is no relation or opposition between Science and Religion. Just as a man may be quite blind and have a keen ear for sound, so a man may be utterly unconverted and yet a clever scientist. But just as there is no reason why a man should not both hear and see, so there is no reason why the cleverest scientific man should not be a lowly child of God.

—Mrs. Harriet Beecher Stowe, the well-known authoress of "Uncle Tom's Cabin" is in a precarious state of health. She is being affectionately cared for by her children at a quiet farmhouse in Long Island. She seldom speaks, any kind of mental exertion is distasteful to her, and she can take no solid food. Recently a visitor spoke to her of her great book, and she freely replied, "I did not write it, God wrote it. I merely did His dictation." Whilst this is an exaggerated statement, begotten of mental weakness, there is no doubt that God is specially present with the writers of books like the one in question, which afterwards thrilled millions at the crisis of the great social movement against slavery. What Mrs. Beecher Stowe actually experienced, was, no doubt, that whilst writing the book, she intently waited upon God for His guidance for every page.

—The *Rock* has a two-column leader on "Army Temperance Work in India," in which it condemns root and branch the new "Army Temperance Association." It points out that the C. E. T. S. in England works only on the total abstinence system in the army and that if this is necessary in England, it is ten-fold more so in India. It says that "the alteration appears to us to be most ruinous to the cause of the abstinence association," and demands that the grant-in-aid to Mr. Gregson shall not be appropriated by the promoters of the new organization, "a cuckoo Society that has taken possession of another bird's nest." The article concludes, "We wish that Mr. Gregson's successor had spent his energy in improving the association, instead of endangering its usefulness by this new departure, which is most unsuitable for soldiers. An old maxim has been forgotten that it is wise to leave well alone."

—Mr. Leslie Stephen writes an article in the *Nineteenth Century* just to hand in which he professes to prove that Christianity can claim no divine origin but is part and parcel of the scheme of Evolution. If Mr. Leslie Stephen like the rest of the so-called "great thinkers" of the day, would take his neglected Bible and see what *that* said about Christianity, he would soon learn a good many things of which he is now ignorant. He treats Christianity as a creed and a system like the confusion of creeds and systems with which the world is filled, instead of belief in the Work and Person of Jesus Christ. The divine origin of Christianity is from the Divine Person Jesus Christ, the existence of whom is an unsurpassable stumbling-block in the theory of universal Evolution. "Look unto Him and be ye saved, all ye ends of the earth" and not unto any "creed" or "system." Mr. Stephen goes on to deny claim against the immorality of rewarding a short life of virtue with an immortality

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of bliss which he ignorantly imagines is what "Christianity" holds out to its "adherents." If he would turn again to his Testament to the first chapter of Romans, and read on, he would find that salvation is of faith and not of works, and that we Christians are certain of eternal life, not because of anything we have done or can do, but because Christ has bought it for us with His blood. It is out of love to Him for that gift that Christians are called upon to "maintain good works."

"OFFICIAL PERFIDY."

The *Christian Leader* is a journal which has one of the widest and most influential circulations of any weekly paper in Great Britain and Ireland. In its issue of September 6th last, its editor says under the above heading.

"The *Sentinel* for September pledges itself to the accuracy of the statement that when Lord Cross, the secretary for India, stated to a deputation that the whole of the infamous regulations under the Cantonment acts were "absolutely suspended and non-existent," and when Sir John Gorst, the under-secretary, told Prof. Stuart in the House of Commons that "the regimental system has already been wholly abolished," the government of India was actually still continuing—as it still continues—to license women to sin as heretofore! The testimony, of a Bombay journal (*The Bombay Guardian*) is cited in support of this exceedingly grave charge against these members of the Ministry. They seem to imagine that if only their statements are credited, public attention will turn to other subjects, so that the wicked system of licensed sin may be continued by stealth in defiance of the expressed will of parliament and of the nation. It is needless to waste words in denunciation of this fresh infamy. There is to be an autumn session. Let all our readers demand of their representatives in parliament that no rest be given to Lord Cross and Sir John Gorst until the truth is made manifest. Let the women of Britain, in behalf of their Indian sisters, besiege the Throne, if necessary, that these cunning devices of the unscrupulous may be defeated.. It would not be amiss were the friends of social purity in each constituency to address questions on the subject to their parliamentary representatives who come to give an account of their stewardship during the recess. There is a twofold reason why this should be done. The repeal of the wicked acts in India, decreed by the Imperial legislature, must be carried out; and officials who deliberately lie must cease to occupy the high offices of state which they dishonour."

British Christians are determined. Let there be no mistake. The C. D. clauses of the Cantonment Acts are doomed, fatally, irrevocably doomed. The Government of India of the future is going to lend its aid in protecting virtue and not vice, in uprooting sin instead of providing for and encouraging it. The Pro-Vice party at Simla will have to be converted, radically converted, or go!

"But God shall smite through the head of His enemies, the hairy scalp of such an one as goeth on still in his guiltiness."

Epitome of News.

SATURDAY, SEPTEMBER 22.

—The coroner held an inquest yesterday on Bheema, a little Hindu girl, who died ten minutes after being bitten by a large snake in the compound of Government House, Malabar Hill, whither she had gone with another little girl to pick flowers. The reason of the immunity of Europeans from snake-bite is the fact that snakes are very timid in their nature and never attack any person except in real or imaginary self-defence. The grating scuffling sound of the shoes of the European, frightens them away in time. The Natives being generally unshod, give no warning of their approach, hence the large number of deaths amongst them.

—Ten men belonging to the two Mahommedan sects, were yesterday sentenced to terms of imprisonment varying from fifteen days to one month, for assaulting each other in connection with the Mohurrum festival.

—There are two hundred and thirty three members of the English Parliament, and one hundred and twenty members of the French Parliament who have signed memorials in favour of Treaties of Arbitration with the United States, referring all disputes to boards of arbitration appointed by the countries in question, instead of resorting to the ghastly, barbarian, and unjust settlement of disputes by means of war. A conference is to be held between the members of Parliament aforesaid for the purpose of quickening this movement.

—Owing to the heavy weather of the autumn and early winter, and the incapacity of the state-railways to deal with the masses of grain accumulated at the stations, a large proportion of the magnificent harvest in Russia of last year is lost. It was nothing unusual to see truck loads of sacks covered with a green growth, the grain having sprouted through the meshes of the sacking. This is a most serious matter for a country like Russia, ground down almost to starvation point by military taxation as its people are, and depending almost wholly on agriculture, especially wheat culture, to pay that enormous taxation.

—The development of steam-traffic with the upper Yang-tse-Kiang river is proceeding favourably. The Chinese Government are co-operating to the utmost of their power in overcoming the prejudices of the population at Chung-Kiang, which lies high up the river. The Yang-tse-Kiang is the great highway to the heart of China, and Eastern Central Asia, and the opening of it up in its full length is of the greatest import to all interested in mission-work.

—According to the New-Year's statistics of the Parsee community their marriage-rate is 15 per cent below that of England and Wales. Some doubt is expressed at these figures, and it is hinted that all Parsee marriages are not registered by the officiating priests. No proof is adduced for this, however.

MONDAY, SEPTEMBER 24.

—Sir William Hunter says in the current number of *The Contemporary Review* "The truth is that, while we justly complain of a section of the Native Press, the Native Press complains with equal justice of certain of the Anglo-Indian journals. There is a constant process of mutual exacerbation and recrimination going on, of which we in England only hear the Anglo-Indian version." This is profoundly true. The tone of a portion of the Anglo-Indian Press is as low and vile as anything that is to be found in Europe.

—Speaking of *The Voice of India*, which collates the opinions on every important subject of the two or three hundred Native Papers which exist in India, Sir William Hunter says, "It is a magazine which should lie on every English table, and be filed in every English public library. All Englishmen interested in Indian affairs—alike the missionary, the merchant, and the statesman—would do well each month to glance through its pages." We have shown this Periodical to old residents of India, who have been startled and astonished at the extent of the Native Press. Whether this shall be for the uplifting or degradation of India depends very much upon the rapidity of the Christianization of the Empire.

—The *Great Eastern*, the largest vessel in existence, is about to be pulled to pieces. It will take 500 men twelve months to finish the work. It is not the size so much as the clumsy lines on which it was built that made it a non-success.

—In the United States this year Grover Cleveland, Democratic candidate for the Presidency, is the son of a Presbyterian minister. Allen G. Thurman, ditto for the Vice-Presidency, is the son of a Methodist minister. Benjamin Harrison, Republican candidate for the Presidency, is the son-in-law of a Presbyterian minister. Levi P. Morton, ditto for the Vice-Presidency, is the son of a Congregational minister. Calvin S. Brice, chairman of the Democratic executive committee in charge of the campaign, is the son of a Presbyterian minister. Matthew Stanley Quay, chairman of the Republican national committee, is also the son of a Presbyterian minister. This is on a par with the fact that a year or two ago, out of eleven working-men members in the English House of Commons, eight began public life as Methodist local preachers.

—At the Annual Christian Convention now being held at Manchester, Professor Charteris, General Booth of the Salvation Army, Mrs. Josephine Butler, Rev. W. Carlile of the Church Army, Dr. Grattan Guinness and his son, and a host of other practical Christian workers are taking part. The subject is a big one, Home and Foreign Evangelization.

—The English Band of Hope Union has 13,929 Branches with over seventeen hundred thousand children in its ranks. Christ's religion looks after the little ones.

—Twenty-five years ago there were no professing Christians in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sunday. "The glory of the Lord shall cover the earth, as waters cover the sea"

—Half the mileage of railways (150,600) is in the United States. One million hands are employed. The chances of being killed in a railway accident are only one in 10,000,000. Hence the very small fees charged for heavy Railway Insurance Tickets.

TUESDAY, SEPTEMBER 25.

—The Poona District Magistrate, Mr. Vidal, yesterday found Hanmantrão guilty of accepting Rs. 3,000 as a bribe for inducing Mr. A. T. Crawford to appoint Bulvant Narayen Dabir to the post of Mamlutdar. For this Hanmantrao is sentenced to receive one year's simple imprisonment and to pay a fine of Rs. 1,000 with the alternative, in default of payment, of a further term of three months' imprisonment. He is also found guilty of accepting Rs. 1,000 from Yadavrao Sathe and Rs. 1,000 from Sindekar as a bribe for inducing Mr. A. T. Crawford to cancel an order passed for the transfer of the latter from the post of Acting Mamlutdar of Chandore, to the same post at Jowli. For this he is sentenced to undergo a further term of one year's simple imprisonment and to pay another fine of Rs. 1,000; the second term of imprisonment to commence on the conclusion of the first.

—The practice of worshipping that which brings the money in, is rather rife just now in Bombay. A short time ago it was the Hindu carters worshipping their oxen. Just about

this time the account-books of the Hindu shop-keepers are prayed to, and on Sunday evening last the boats and nets of the "Christian" fishermen of Bandora were blessed by the Romanist Archbishop of Bombay.

—Writers in the *Scotsman* and the *Manchester Guardian* are taking up the Bombay Factory question and advocating legislation in favour of the protection of Factory hands here. The *Indian Daily News* thinks the question will be taken up in the form of a Resolution in Parliament similar to the one which commanded the sweeping away of the Licensing of Vice system in India. It advocates that such a measure shall be forestalled by local action. Whether the matter is settled in England or in India, we trust that a clause will be inserted giving one day's rest in seven to the mill operatives.

—Eighty-two thousand people emigrated from Ireland last year. This year over forty-two thousand have left in the three months of April, May and June. The great majority (75 per cent) of these are men and women in the prime of life. Facts like this go a long way towards settling the truth of the counter-statements of Home-Rulers and Coercionists.

—The Republican party in New York is circulating thousands of requests for votes for their Democratic opponents amongst the Irish electors, with the British Flag emblazoned on top, and extracts from English papers underneath. Trusting to the inherited hatred of the Irish for the English government they hope by this means to drive many of them into their own party from the Democratic side.

Wednesday, September 26.

—The *Times of India* of to-day says "The liquor shop holders ought to be called on to pay a special tax for the up-keep of the police, so much of whose work is due to the vagaries of the regular patrons of drinking places."

—The P. & O. Company's s. s. *Assam* with the English mails of 14th inst., left Aden for Bombay at noon on Tuesday.

—Many Republics and Monarchies have come and gone in France since 1792. Should the present Republic exist until September the 4th next, it will have completed its 19th year, the longest on record since the above date.

—A statistical table has been published giving particulars in regard to the richest men living. There are about 700 persons who are each possessed of over a million sterling, of whom 200 reside in England, 100 in the United States, 100 in Germany and Austria, 75 in France, 50 in Russia, 50 in India, and 125 in other countries. The richest among these millionaires are the following:—Jay Gould, the American railway king, worth 55,000,000*l*, annual income, 2,800,000*l*; Mackay, 50,000,000*l*, 2,500,000*l*; Rothschild (England), 40,000,000*l*, 2,000,000*l*; Vanderbilt, 25,000,000*l*, 2,250,000*l*; J. B. Jones (United States), 20,000,000*l*, 1,000,000*l*; Duke of Westminster, 16,000,000*l*, 800,000*l*; J. J. Astor (United States), 10,000,000*l*, 500,000*l*; W. Stewart (United States), 8,000,000*l*, 400,000*l*; J. G. Bennett (United States), 6,000,000*l*, 300,000*l*; the Duke of Sutherland, 6,000,000*l*, 300,000*l*; the Duke of Northumberland, 5,000,000*l*, 250,000*l*; the Marquess of Bute, 4,000,000*l*, annual income 200,000*l*.

—The standing army of the United States is the smallest is the world and numbers only twenty-five thousand men.

—Dr. Hekhuis, American medical missionary at Ranipett (Arcot), died on the 16th instant from hydrophobia, caused by a bite from a mad dog six months previously. He was highly respected by every one in the district Europeans and Natives alike. His horse-keeper who was bitten at the same time died three months ago.

—A ton of quack bills in English, Gujerathi, Bengali and Hindustani are said to be on their way to India advertising a certain notorious pill-vendors wares.

—Shells &c., filled with a new and terrible explosive named *melinite* have been distributed throughout the French Army and Navy. It is guaranteed to shatter the thickest ironclads. Military science is involving the nations who indulge in it, in as bad a position as a man sinking in quick-sand. Each effort sinks it deeper and brings it nearer the final destruction which must come.

Thursday, September 27.

—Mr. James Monro has been removed from the post of Chief of the Detective Department at Scotland Yard. He was never noted for much activity in his work, especially when matters of morality were entrusted to him.

—Jay Gould, the American millionaire, worth '£55,000,000' is troubled greatly with sleeplessness, and his health is in a very precarious condition. He has retired entirely from business, and most of his time is taken up with designing his coffin and mausoleum, with extraordinary mechanism for preventing the theft of his body by burglars after death in hope of ransom in the same way as A. P. Stewart's some years ago. The coffin is to be of solid mahogany seven inches thick, and it is to be preserved in a huge tomb one hundred feet high, and covering half an acre of ground. This will be made of granite three feet in thickness, and entered by massive iron doors, made in such a way, that a person attempting to enter without knowing the secret of opening them will be immediately slain.

—The debates with regard to the mal-administration of Egyptian affairs are still going on.

—The United States House of Representatives passed on Sept. 3 without division a special Bill, introduced that morning by Mr. Scott of Pennsylvania, supplementary to the Act for putting into execution the stipulations of the treaty relating to the Chinese which was approved on May 6, 1882. It is provided that after the passage of this Act it shall be unlawful for Chinese labourers who shall have been or who may be now or hereafter resident in the United States, and who shall have departed or shall depart therefrom and shall not have returned before the passage of the Act, to return to the United States. The New York correspondent of the *Daily News* says that the action of Congress with reference to Chinese immigration is denounced on all hands as shameful.

—The annual meeting of the British Association commenced at Bath on September 5th last with Sir Frederick Bramwell in the Presidential chair.

—The annual statistics of the Irish Registrar General of agricultural and live stock have just been issued. They show a very heavy decrease in cattle and pigs and a considerable increase in sheep, thus showing that large tracts of land are being turned over from little farms to great sheep pastures owing to the expulsion and the emigration of the workers on the soil

—The *Hindu* of Madras publishes an account by Mr. Eardly Norton of his interview with Charles Bradlaugh in which the latter was self-constituted "member for India." Judging from his utterances on this occasion Mr. Eardly Norton is no more fitted to champion the political rights of the Natives of India than Bradlaugh. He was present ten years ago when Charles Bradlaugh and his infamous partner Mrs. Besant (the divorced wife of an English clergyman) were sentenced to six months imprisonment for circulating amongst the young men and women of England, details of a crime unknown to Hinduism or Mahomedanism. Mr. Norton says of Charles Bradlaugh's speech at that time "I was much impressed with the intellectual and physical power of our new friend," and uses it as an argument for his taking the position of "member for India." This shows Mr. Norton's mental position in matters of morality. The cause of this will be seen later on in his letter when speaking of the room in which the interview with Bradlaugh took place he says, "Literature, which orthodox Christianity would shudder at as atheistic—Christianity is not always charitable—littered the carpet and gave a delicious aroma of non-conventionality to our meeting." All this is a trumpet call to every Christian in India to earnestly pray and labour for its Christianization. Education in itself is neither good nor evil, but it may be made a mighty power for either.

—The first report of the prospects of the cotton crop in the Bombay Presidency for early districts up to the end of August, 1888, is as follows:—"Season late almost everywhere except in parts of Khandesh, and information incomplete. Khandesh.—Area 875,000 acres, that is 50,000 acres below last year, but 25,000 acres above average. Prospects various: in places early rains seasonable and crops promising; elsewhere rains backward and sowing retarded, causing decrease in area. Crop adversely affected by long break. Rain is anxiously awaited. Ahmednugger —Area 24,009 acres, that is, below last year's average owing to want of rain for sowing. Crop withering. In other districts no comparison with former areas can be made owing to incomplete information. Reported areas are: for Nasik, 4,000 acres; Sholapur, 6,500 acres; Satara, 1,600 acres; and for Poona, 850 acres. Everywhere decrease is due to insufficiency of sowing rain, and everywhere crops are suffering. Deccan Jaghirs.—Area 1,926 acres; decrease everywhere except in Akalkot. In places there has been no rain for sowing, and the early crops are dying"

—*The police authorities of Newbury lately* issued an order muzzling all the dogs in the town. On the expiry of this a grand procession was formed of the liberated dogs and their owners headed by a brass band and a brake.

Friday, September 28.

—The rate of ready exchange now stands at 1s. $4\frac{13}{32}$d.

—The total number of deaths in Bombay during the week ending Tuesday, 25th Sept., 1888, was 498, being 37 more than the preceding week and 27 more than the week ending the 20th Sept., 1887: 60 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 26; Lingaet, none; Bhattias, 6; Hindoos of other castes, 231; Hindoo outcastes, 37; Mussulmans, 135; Parsees, 19; Jews, 3; Native Christians, 16; Eurasians, 3; Europeans, 4; while the rate of mortality per 1,000 of the population was 26·41. There were 88 deaths from remittent fever, being 6 more than the last week and 1 more than the corresponding week of last year. There were 4 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 13. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 86, 22, and 19 last week, against 72, 21, and 16, respectively, in the corresponding week of last year. During the week 317 births were reported in the different districts.

—Dr. Fink, Civil Surgeon at Mozuffernugger, was lately stung by a hornet, and to allay the pain he tried a native cure, *viz.*, the rubbing of the ruby end of a Tændstikker match over the part affected The stinging sensation subsided almost immediately, and in half an hour all trace of the sting was gone. The doctor thinks phosphorus may be a cure for snake-bite.

—In the ten years from January 1st 1876 to December 31st 1886 there were 7509 cases of murder and deaths from wounds inflicted in passion in the North West Provinces and Oudh. This is an average of two per day.

—Dr. Soetbeer roughly estimates the total amount of coinage in circulation in the world at £1,000,000,000. £300,000,000 are hoarded in India. Post Office Savings Banks are not being used to any appreciable extent, the Native working man choosing rather to bury his savings in the earth, or change it into jewellery. This habit of hoarding is universal and obtains among the Natives from the Maharajah down to the agricultural labourer. The Native prince, who has succeeded to the hoards of his ancestors, does all he can to add to them, and should he require any considerable amount of ready-money, will borrow it from one of the large banks on the pledge of coins or jewels, rather than break upon his hoard. Nearly the whole of the 130 millions of gold imported into India since 1835-36 has been hoarded, in addition to that put by in the previous centuries.

TELEGRAPHIC NEWS.

Paris, September 20th: The French Government have decided not to reduce the Corn Duties.—The French flag has been hoisted at the Marquesas, after determined resistance on the part of the Natives, two hundred French and some thousands of Natives were killed.

Allahabad, 21st: The petroleum oil wells in Khelat and the Murree Hills are to be made over to the frontier railway authorities to manage.

Simla, 21st: The Governor General in Council has offered a reward of a thousand rupees for the best elementary text book on *Domestic Economy and Sanitary Science*. The size is not to exceed 150 pages small octavo, and the successful manuscript becomes the property of Government for use in the senior classes of English and Anglo-Vernacular Schools:—Roorkee received ten inches of rain in the past two days; Meerut, Delhi and Ludhiana each six inches; and Simla over two inches.

Mr. T. M. Kirkwood has been "permitted to resign" the Bengal Civil Service.

Washington, 21st: The United States Government have officially notified that China has rejected the treaty for the exclusion of Chinese emigrants from America.

Paris, 21st: The French Government have received no information respecting the hoisting of the French flag at the Marquesas, and express doubts as to the fighting reported to have taken place there.

Berlin, 22nd: A great sensation has been caused in Germany by the publication of the late Emperor Frederick's diary, in which it is shown that the foundation of the German Empire was due to the Emperor Frederick's exertions, notwithstanding the opposition from Prince Bismark and reluctance on the part of the Emperor William.

New York, 22nd: Yellow fever is raging at Jacksonville, in the State of Florida, and has now spread to Alabama and Mississippi. All the stores have been closed, and a general exodus of the inhabitants of the towns stricken with the epidemic has taken place.

London, 24th: News from Madrid announces the death of Marshal Bazaine.

Madras, 24th: Another bribery case is reported in Malabar, in which Kunhi Kannan, Deputy Collector of Calicut, is alleged to have extorted a bribe from Nanbudiri. Kunhi has been twenty years in Government service. The case is posted for hearing at Calicut on the 1st of October.

Poona, 24th: The Crawford Commission is postponed till October 23, as Mr. Crawford asked for time to prepare his defence.

London, 25th: Mr. Alexander Blaine, M.P. for South Armagh, who was imprisoned under the Crimes Act, has been released from prison owing to ill-health.

Berlin 26th: The German Government have prohibited any further issue of the late Emperor Frederick's diary.

Madras, 27th: News has reached Pondicherry of a terrible conflagration at Cayenne, the capital of French Guiana. The whole of the mercantile part of the town is reported to have been burnt down. The damage is estimated considerably over ten million francs.

THREE FAITHFUL WOMEN.

BY DR. L. B. BATES.

In the town of W., Conn., one hundred and ten years ago, there was not a single church, there was not a Christian society. The inhabitants numbered four hundred, scattered over a farming territory. Somehow, three women found out that they professed to be Christians. A woman advanced in years, lived in the centre of the town; a woman in middle life lived three miles away; and another, a young woman, lived three miles the other way.

They had moved into the town at different times, and had found out that they were orthodox Christians, members of the church. The old lady said to herself; "I have not long to live; have I done my duty? My husband and family know that I have been faithful, but have I done my duty to the rest?" She invited the others to come to her house, and they came and prayed about it, and talked about it, and finally decided to meet the next Thursday afternoon at one o'clock, at a school-house, and have a meeting. The old lady said to the young woman, "You can sing; will you sing?" "I will." She said to the middle-aged woman, "You can read; will you read a few chapters from the Bible?" "I will." The old lady said, "I will pray." So they came, one three miles from the east; another three miles from the west. The young lady sang, and the middle-aged lady read, and the old lady prayed. A man going by with a load of wood, seeing the door open, thought to close it. He went up to the door, and heard the old lady praying. It was a new revelation to him. He listened till she said "Amen." Then she asked, "Shall we come again?" "Yes; let us come next Thursday at one o'clock." He got on his load, and told everybody he saw. The next Thursday at one o'clock, the three women arrived there, and found the house full. They found three chairs provided for them. They went in. The young woman said "I am too diffident to sing before all these people." The old one said, "You must sing." The other woman said, "I cannot read before all this company." The old woman said, "You must read." So the young woman sang, and the other woman read, and the old woman prayed; and there was sobbing all over the house. There stands to-day, where that school-house stood, a little white church. I have preached in it—the result of the revival prayed for by those three women. They not only prayed in their hearts at home, but they came together and prayed; "Lord, wilt Thou not revive us again, that Thy people may rejoice in Thy work?"

THE ERROR PEST.

In India, just now, special efforts are being made by experts for "the comprehensive and continuous investigation of insect pests"; and it is not too much to say that something of the kind is called for in the religious world in England. "Special attention is to be given to the subject in a systematic manner, so that growers, whose successful cultivation is sadly interfered with by insect pests, may be taught how to detect the presence of the enemy, and to guard against its ravages." One species alone is supposed to have destroyed a million rupees' worth of Indian wheat in a single year. Like error among theologians and divines, "it appears to have flourished largely owing to facilities for its growth and multiplication, ignorantly afforded by the unsuspecting dealers." Not willingly or designedly, yet not the less surely, have these men bred the weevil they now desire to destroy. "A number of insecticides and appliances which tend to the destruction of the little marauders, scarce visible to the naked eye, but whose operation or effects are only too distinctly evident," have been used in America. "As the Indian pests are believed to be closely allied to those of the Western Continent, the presumption is, that they may be dealt with by the same means." The error pest of to-day may be destroyed in the same manner, and with the same power of truth that Paul employed in his time. The same confidence in the gospel, the same devotion to Christ, the same power of the Spirit, are needed to fit a man to deal with false teaching with the same results. The danger is that, in destroying insects, plants may also be injured, especially if these insecticides are employed by unskilled and careless hands; and the same danger is recognized by those desirous of the complete annihilation of error in the church of Christ. Zeal must impel to the enterprise, but discretion must guide the hand that applies the remedy. And what if a few living plants are a bit bruised during the process while the whole land is freed from the pest! Was it not because they had been attacked by the evil that the wounds were made? Will not the complete victory over the evil be a sufficient and overwhelming reward to those who assailed the foe?—*Robert Spurgeon, in Sword and Trowel.*

SHAMS!

There are, as all the world knows (for it is a sharp and shrewd world), Christians who are "not summer, but winter painted green." Very disappointing are such Christians. Speaking of such you may remind your hearers of the boy who cried, "Hot mince-pies!" in the streets one frosty morning. A pedestrian, hearing the appetizing announcement, bought a pie; but, on setting his teeth into it, found it cold as a snow-ball. "I say, you boy, what do you mean by calling these hot mince-pies?" "That's the *name on 'em*," replied the urchin.

It may be difficult sometimes to tell the true from the pretended Christian, but a little watching, a little touching, reveals the difference. "Are all Smyrna rugs alike?" asked a customer. "No," replied the shopkeeper, "some Smyrna rugs *are* Smyrna rugs; but most Smyrna rugs are not *Smyrna* rugs"—*From "For Further Consideration."*

Belief that saves can speak for Christ.

A contemporary says "In all prisons there are some hardened criminals who have no moral self-control and who are incorrigible. These should be permanently confined in prisons." This is un-christian doctrine. Christ can save.

HOME MADE MISSIONARIES FOR INDIA.

During a recent visit to Poona a very deep interest was awakened in my mind with regard to our Methodist High School there. It seemed quite evident that the school stood in great need of buildings of its own that thus the yearly rental would be saved and far better accommodations given. The first plan suggested for securing such buildings had to be abandoned. A few weeks later another plan unexpectedly came to me which seemed so truly of God that now, after much thought, I venture to bring it before the friends of Christian education for India, in this land and America. The plan is this,—

A memorial to Bishop Taylor in the form of substantial buildings on a suitable site in Poona to be called—The Bishop Taylor School.

In pressing this upon the attention of friends here and at home, may I ask very kind attention to the following statements.

(1). There is a great need for this school. This need was felt immediately after the great work of Bishop Taylor in South India 1870-1874. Parents who through his instrumentality came to know the joys of conscious salvation, began asking at once for a school where their children might be trained for God. To answer this request the Poona School was opened in 1877 and has continued its work to this date, though embarrassed during these years by lack of funds and buildings of its own.

(2). In all South India the Methodist Church, has no Institution of this grade and character, for her sons and daughters, except the Baldwin School at Bangalore Madras Presidency; nine hundred miles from Poona.

(3). The need seems even more pressing at this time than formerly, for a school of so strong a religious character, whose pupils may not only be led to Christ, but many of them inspired and prepared for missionary work. Especially is this true now when all Missionary Societies have such demands for men and money. If their work can be supplemented by young men and women put into the field without the expense of bringing them from America, the advantage must be apparent to all, and the more so when it is understood that these workers are already acclimatized, and possess some knowledge of at least one vernacular and also some acquaintance with the customs of the people. The helping to make this school thoroughly effective for preparing these workers will, we believe, command the favour of very many, interested in our mission work in India.

(4). Pupils will be received from Anglo-Indian, Eurasian and English-speaking Native Christian families.

(5). To facilitate the preparation for future usefulness, each student will be expected to carry one vernacular through the entire course of study.

(6). All teachers employed, except those for the vernaculars, will be orthodox and experimental Christians.

(7). This school while preparing students for the mission field will also prepare for University Matriculation.

(8). The location of the school could scarcely be more desirable. Poona is 120 miles from Bombay, and easily accessible by rail from several other large cities. It is truly beautiful for situation, about 2,000 ft. above the sea, having a most delightful climate with only a few weeks in the year of excessive heat and no extreme cold.

(9). The purpose will be to make this school a *Christian home* for resident pupils.

Now of the Memorial.—I would not be thought to suggest that Bishop Taylor needs one of brick or stone in India while the English speaking Methodist Church stands here as a monument of his labours, and so many saved men and women whose children and children's children will rise up to honour his name. Yet it may not be displeasing to him and I trust will be gratifying to his many friends, who will consider it a privilege to do so good a work as that proposed here, and at the same time place a memorial to this anointed and heroic servant of God and his "Four Years Campaign in India."

The amount of money needed?

For the purchase of property now occupied, and the erection of a large New Hall and a sum for the endowment, of at least ten Missionary scholarships $20,000 or Rs. 60,000 will be required.

How shall this be raised?

Let some *give largely*. The first Rs. 100 has been promised. We shall be glad to hear of very many more such donations.

We also hope for several one thousand and five hundred rupee donations from friends in different lands. But after these larger sums are given there will still remain a large amount to be raised in smaller offerings.

Who shall be the donors?

(1). Persons converted through the labours of Bishop Taylor in India.

(2). Persons in India and America who have rejoiced over this revival of a spiritual and experimental Christianity in India, and who will be glad to contribute toward this memorial, and thus place the Poona School upon a basis it can never have without permanent buildings.

How shall the money be given?

(1). By cash remittance of entire offering, large or small, to Rev. D. O. Fox, Poona, Bombay Presidency, at the earliest date practicable.

(2). By a written pledge to Mr. Fox of amount that will be given in monthly or yearly instalments till the whole is paid, which may be the more convenient method for many persons in case of a large offering given.

Isabella S. Leonard.

Mussoorie, Sept., 19th 1888.

When the Moravian Church had but six hundred members it began to send out foreign missionaries.

"Impossible" is a word that has no right in the Christian's dictionary. Difficulties are things to be overcome, if they stand in the path of duty.

Christ is not to be tested by reason, but reason by Christ. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." This is a sovereign remedy for doubters. It has never failed.

THE "LARGER HOPE" AT WORK.

On Friday, August 10th, Maxwell, the murderer of Preller, was executed in America. The daily papers record the fact that, whilst the prisoner was under sentence of death for two years, it did not trouble him. He *hoped* (and apparently not without some grounds, for he was being continually respited during that time) that the sentence would be altered; and on the eve of his execution, he was comfortably playing dominoes in his prison cell. The Governor delayed the execution for two hours on the fatal morning, *hoping* for a telegram; and when, at last, the poor victim of deluding *hopes* was led forth to death, his agony was fearful. His *larger hope* had led him to neglect seeking the salvation of his soul, or even the bracing up of himself courageously to die. The death scene was all the more terrible because it was so unexpected. Condemnation had no terror and sin no fear, so long as there was a chance that the death sentence would not be carried out; and thus the criminal was immeasurably a loser through the dream which comforted him.

Side by side with this, place the testimony of a leading London clergyman at the Evangelical Alliance meetings. He stated that a young man, deeply imbued with a certain learned Canon's views, distinctly affirmed that, as there was a *hope* of final salvation for all, he would have his fling here if it cost him years of suffering, for he should be saved at last.

So does the preaching of the "larger hope" rob sin of all its terror by minimizing its *punishment; but at the same time, it deprives* the gospel of all its music, by declaring it to be scarcely necessary at all. The call of the gospel is to a holy life, inspired by the Spirit, and moulded after the likeness of Christ. But holiness has no charms for sinners; and when the only difference between those who accept the gospel message, and live the life of obedience and self-denial, and those who *have their fling*, is only a few years of suffering, where is the motive for either preaching or accepting the Word of the Lord? Indeed, even the minor fear is soon given up; for if God is all love, why any punishment at all? Read in the light of the "*larger hope*," the glorious gospel of the blessed God is a poor thing indeed. But how terrible the delusion! If the "larger hope" be indeed a larger *lie* than Satan has aforetime dared to tell, then the sufferings of those trusting it will be the more awful because of their having been led by it into the refusal of the *blessed* hope of eternal life. May God in infinite grace deliver our people from this delusion!—*The Sword and Trowel*.

THE OLD TESTAMENT ON WAR.

The defenders of corrupt un-Christian institutions like slavery, war, &c., if they are of a religious tendency, usually quote the Old Testament in favour of these evils. But the trouble of it is that they do not go *far enough back* in the Old Testament to find out what God thinks on these subjects. How much war and slavery was there in the garden of Eden before man had fallen? God's ideal of things, is the perfect creation at the beginning and the perfect new creation in Christ. All that comes in between is confusion, and no standard for the Christian to go by.

ONE DAY IN SEVEN.

THE Rev. John Spurgeon was going to preach at his chapel in Tollesbury, Essex. It was the Sabbath morning, and as he passed a cottage garden he saw a man digging potatoes. He stopped, and said, "Am I mistaken, or are you? I have come nine miles to preach to day, thinking it was the Sabbath-day. As I see you are at work, I suppose I must be wrong, and had better go home." The man coloured, and driving his spade into the ground, he said, "No, sir, you are not wrong, but I am: and I will have no more of it. I will be round this afternoon to hear you preach. Nobody has ever spoken to me before, and you've only done your duty." He was at the chapel, and his wife with him. His wife became a member of the church, and he remained a regular attendant upon the means of grace.

HOW TO FOUND A HOME FOR DEACONESSES.

BY BISHOP J. M. THOBURN.

The action of the late General Conference has given rise to many inquiries about the proposed order of deaconesses and their work. In not a few places parties stand ready to support such a work, but one and all are at a loss to know how to proceed. What is a deaconess? How many should be associated together? What kind or kinds of work are they expected to do? What form of organization should they adopt? What buildings will they need? Whence will come the funds for their support? These and similar questions are asked by many practical Christians who wish to give the new plan a fair and thorough trial.

In replying to some of these questions let me say, first of all, that a beginning can be made on a comparatively small sum of money. The same remark is true of nearly all forms of Christian labour. A very useful hospital in a country town can be started with $500, and kept going at a cost of less than $1,000 a year. If $1,000 or $2,000 can be obtained with which to equip the first deaconess, it will be well, but in many cases one or two hundred will suffice Money, however, is not the chief consideration, important as it may be in its proper place.

The first step to be taken, *in every case*, is to secure a Christian woman to put at the head of the house. Nearly every thing will depend upon the superintendent She must not be too young or too old. She must be a Christian worker, and one who is in demand wherever she goes. She must have a heart large enough and warm enough to sympathize with every form of sorrow and woe. She must be one who has learned how to feel the pulse-beats of the great outer world—that outer world which the average Christian knows nothing about. Then she must have a motherly power with which to govern her household. She will be at the head of a large family, and though she may never in person do any housekeeping work, she must know how to supervise such work when necessary. She may never have to keep accounts, but she ought to be enough of a financier to administer correctly very considerable sums of money for which at times she will become responsible.

When this first worker is secured let her begin, if need be, alone. She can board for a few months, if necessary; but very soon it will be found better to have a Home. Such a woman as described will very soon have more work than she can do. She will visit the poor, the sick, the sinning, the sorrowing, and within a week she will feel her need of help. Other workers will be found as needed. Let a small house be rented, if in a country town, or a flat in a large city, and furnished as far as the funds will allow. Then as each new worker applies for admission to the Home, let her be told that the rules are few and simple, and all hinge upon one which is absolute: *The inmates of the Home must obey the superintendent.* I can well understand how the mere mention of such a rule will startle many readers, but it is a necessity. The kindest mother in the world must be obeyed in her own realm. In a Home of this kind ladies of widely differing tastes are brought together, and experience in England and Germany has proven very clearly that it will not do to have a divided authority in such a household. Each worker is at liberty to leave without giving previous notice, at any time, and hence there can be no hardship in the rule.

It will be found that many young ladies who will eagerly offer themselves for this service will soon give it up. It demands hard work, and not a few will discover that they lack physical strength for such service. Others will become convinced that they are not adapted in other respects, while some will awake to the discovery that the charm with which their fancy had invested such a life has no existence, and will desert a post for which they have no fitness. A large proportion of those who try the experiment in England give it up in a few months, many indeed within two weeks, and hence the rule seems a wise one which requires a young woman to serve a probation of two years before giving her the honorable position of a deaconess in the Church.

As workers are admitted they will be found to be gifted for different kinds of work. One seems specially adapted to the sick-room. She loves such service, her hand has a strange soothing power in its very touch, and she naturally finds her way to the sick. Another joins the Home with like tastes, is assigned work under the direction of the older worker, and in the course of a year or two a little band of trained nurses are found in the Home. In like manner another worker becomes a visitor among the poor; a third goes after the world's outcasts; a fourth devotes herself to children, and has 300 little waifs at Sunday-school every Sabbath, and thus all find abundant employment. It may be found a slow process to get together and train a dozen Christian women on such a practical model as this, but when the work is done, the presence of such a band of workers will be found worth as much to a city as half a dozen ordinary churches. Each worker will direct other workers, and hence the twelve will represent a host.

But here again the question of ways and means thrusts itself forward. How can a Home with a dozen inmates be supported? How can so vast a work as these inmates carry on be paid for?

The support of such a work grows as the work grows. A deaconess who nurses a lady in good circumstances is paid for her attendance. A pastor applies to the superintendent for a deaconess to assist him in his pastoral work. In such a case his church will pay for her services. If any medical ladies are in the Home, their fees go into the common treasury. Meanwhile, Christian people contribute freely to such an institution. At first it has few friends, but as the years go by it gains friends and supporters steadily, and in time becomes financially prosperous The time of trial will be during the first year or two. In the great cities such a Home will cost much more than in the country. A very little effort among Christian farmers would secure provisions enough to supply a Home for a year or longer.

It must be remembered, too, that, as a general rule, a deaconess adopts a very inexpensive mode of life. While no peculiar dress is prescribed for each and every case, it will generally be found advisable to adopt a common style, not like a nun's unsightly robes, but simple, tasteful, and inexpensive. In rude places such a dress is a protection. The table should be generously served, but when the purely artificial element is taken out of a Home, it reduces the expenditure very much. The deaconess, in an organized Home, draws little or no salary. She is taken care of, and gives her life to Christ's work.

As an illustration of what a band of devoted Christian women can do when thus associated together and thoroughly organized, let me briefly describe what I personally saw in Brighton, England, a little more than two years ago. A branch of the famous Mildmay Deaconesses Home had been established in Brighton, and I was invited to spend a Sabbath there and preach for them. The morning service was on the sea shore, and I was one of four or five preachers. The brother who preceded me was a young barber, and the one who followed me was a "gentleman's butler." Six or seven young men took part in the meeting. A number of the deaconesses were present, but they took no part in the meeting, and yet I discovered next day that they had quietly directed every movement. In the evening I preached in a hall holding 700 persons. It was packed like a herring box from end to end. The deaconesses were there, but, as in the morning, their voices were not heard. This was not owing to any scruples on their part, but they had discovered the mighty secret of doing wonders by *making other people work.* A Boston correspondent of *The Christian Advocate* had expressed his fear that the new order of deaconesses will gain a monopoly of all the work heretofore done by women in the Church. Let him dismiss his fears. They will set idle feet in motion, but retire no one from service.

I conducted the service in the hall precisely as if I had been in the Methodist church in Calcutta, and yet very few Methodists were present. Next morning I sought an interview with the superintendent, and learned the following astounding facts: Of the 700 persons in the hall, 500 were known as converted, nearly all having been brought to Christ by the deaconesses or their workers. Of these 500, no less than 80 were enrolled as workers, and had been to some extent trained for some kind of Christian work. These 80 Christians had all been engaged in some kind of specific Christian labour during that week, and most of them during that very day. They belonged to different churches, and no questions were asked about their church membership, but it was generally understood that they would attend their respective places of worship during the day-time and report for duty in the evening. Now let it be noted that this powerful agency had all been created by a dozen quiet Christian women, who, at the same time, had carried on the regular work of deaconesses, including a medical department, and it will at once become apparent that a well-organized Home of this kind will inevitably become a source of mighty power in any city in which it is planted.

God is in this movement. Let no one be afraid of it. Some mistakes will be made, no doubt, and here and there a failure occur, but in the end the new agency will become established in our midst, and streams of blessing flow out therefrom to all our churches and people.—*The Christian Advocate.*

The church on the little island of Atafu in the South Seas, includes in its membership all the adult people of the island.

The agent of the Bible Society in Tokio, Japan, has been unable to meet the great demand for the Bible in that city.

The Rev. Dr. Ashmore writes from China: "Things brighten in this eastern sky. I never knew a more hopeful time in Chinese missions."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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SATURDAY, SEPTEMBER 29TH, 1888.

NOTES AND COMMENTS.

"Therefore to him that knoweth to do good and doeth it not, to him it is SIN."

If you have a torch to light
Guiding others through the night
Light it!
If you have the light to see
What a child of God should be
See it!

Years ago one who was living a very half-hearted Christian life went as a spectator to a five o'clock Sunday morning breakfast given to all the tramway employés of London, stablemen, drivers, conductors, clerks and all. There were tables loaded with good things, much faithful and friendly preaching of the Gospel with cheerful hymn-singing mixed up with it. To each was given a very pretty and tasteful bunch of flowers, done up for the buttonhole, with a little wee card with a text of Scripture artistically done by hand. Just as he was going away, one of the friends who had been waiting, said: "Here, brother, wont you have one?" And handed over the little bouquet. The text on the card was "He that knoweth to do good and doeth it not, to him it is sin." It was most carefully printed by hand and probably as each letter was traced by the writer, prayer went up that it might be a blessing to some soul. At any rate it proved to be so now. The fact that God had revealed His glorious Gospel to him, and that he was doing so little to extend that knowledge to others came with overwhelming force, and from that day the course of his life was changed.

Half-hearted Christianity is bad enough in England and America, but it seems to us a ten-fold treason to Christ in India. He that knoweth to do good and doeth it not in India, to him it is, to our mind, ten-fold the sin that it is in the home-country. There are such amazing possibilities for usefulness here, to every one who has been born again, to every one to whom Christ is no longer "without form or comeliness" but is indeed the Sun of Righteousness and the Light of the World, that it is ten-fold treason to His name to bury our talent in a napkin and not to consecrate every jot of our being to His service.

There are, of course, those who have never known Christ and yet profess His name. To whom "Christianity" is a system of belief acceded to by them, but who know nothing of the Divine Person of Jesus Christ. To them we do not write. But to those who have received Him, to those who know how utterly possible it is for Him to satisfy the deepest longing of the human heart, to those who know Him, or have known Him in the past, as Light on their darkness and as Wisdom to their ignorance, to such as these, who "know to do good, and do it not," He is saying in tones as distinct as ever were uttered by mortal voice "why stand ye here all the day idle?"

Not that it is the duty of any man or woman to rush off unsent into what he or she calls the Lord's work. It is not. The one imperative duty of every one who has seen the Heavenly Vision, is to give himself or herself into God's hands, to surrender body, soul and spirit to Christ, that He may train and fit them for just that part of His vineyard for which He wants them. Humble thyself under the mighty hand of God and in due time thou shalt be exalted. Men look at great warriors for the Lord, who have gone through a hundred fights in His service, and wish at once to become like them. That is not God's way of procedure. Begin like they did in the lowest class in Christ's school Whosoever would be great in the kingdom of heaven let him become as a little child. Learn the A. B. C. of spiritual things from Christ and Christ alone. Let Him teach thee step by step, and by-and-bye, from being a child in Him, thou wilt grow to the spiritual stature of full grown manhood and at last become a father or mother in Israel, able to do wonders for God, and a terror to the powers of Darkness.

There are some professed teachers of the Gospel in India who say that it takes several generations to make a genuine, practical Native Christian, a credit to the "Christian system." Such ideas of Christianity are of the flesh, and not of the Spirit, and arise from a lack of knowledge and belief in the power of the Holy Ghost. The baptism of water does not always make a Christian, at least, not in India, but the baptism of fire never fails. When Christ sits "as the refiner and purifier of silver," He never leaves the soul until He can see His image in it.

"For if I yet pleased men, I should not be the servant of Christ" are words which should always be quivering in letters of fire before the eyes of every Christian editor. It is all very well for unconverted men to "write for their subscribers," but the eye of the genuine Christian should always be fixed on his Master. Though Christ can do a mighty work through a small circulation edited for Him, He will do absolutely nothing through the biggest circulation edited as a commercial venture. Not that it is always His will that the circulation of the paper of the faithful Christian editor should continue small. We know cases of papers, run for His glory, which have doubled, and trebled, and quadrupled their circulation within the space of a very few

years. Mighty revivals have sprung out of their faithful editorship, and each converted soul has made a probable subscriber to their paper.

MRS. BOOTH TUCKER.

BY OUR OWN REPORTER.

On Friday the 21st inst. the Salvation Army convened a welcome-meeting for Mrs. Booth-Tucker and the fifty new workers from England brought out by Mr. Tucker. Fireworks were burnt for half an hour previous to the meeting outside the Novelty Theatre, where it was held, and by eight o'clock the building was filled in nearly every part. The stage was entirely taken up with the fifty fresh arrivals from England, and twelve Native converts from Bombay and other parts of India. The change for the former must have been great from the crowded demonstration held in Exeter Hall on their departure from England to the little Bombay theatre, with difficulty filled on their arrival.

After earnest prayer from Mr. Tucker, a commencement was made by a *resumé* on his part of the present position of affairs of the Army in Bombay and India generally. He stated that, after six years of waiting permission had at last been granted to the Salvation Army to play music through the Native streets, as the Hindus and Mahommedans are already allowed to do.

Mrs. Tucker's address came next, and was the event of the evening. She is a young lady with a spiritual-looking face, but looking, as her husband said she was, very unwell. From the commencement to the finish, she was listened to intently. After singing very sweetly—

All I have I am bringing to thee
All I have I am bringing to thee
In Thy steps I will follow
Come joy or come sorrow
Dear Saviour, I will follow thee!

She commenced by saying that the revelations of Christ are given without respect of nation or colour, male or female, rich or poor, learned or unlearned. This is true for any sphere in which God may call us, in or out of the Salvation Army. She felt in England long before coming out to India, that God had specially called her to the work of raising women from their natural timidity to work publicly for God, and to stand side by side with their brothers in His work. Her deepest feeling at that moment was that of ignorance how to address herself to the great work before her in India, but taught of God she looked forward to being able in some measure to help her Indian sisters, as He had used her to help hundreds of her English sisters. She then went on to make a powerful appeal to every one present to join in Christ's Crusade, whether in the Salvation Army or not. She was perplexed but not cast down at the great problem of the salvation of Bombay. She admired her husband's faith in going forward amidst so many difficulties and with so little results during the past six years. For seventy-five years earnest missionaries had lived lives of self-sacrifice, and toil, and love, and had gone home to their eternal reward. But love, of itself, was not going to save Bombay. Self-sacrifice, by itself, was not going to save Bombay. But it would be saved by the exercise of mighty faith. Had that faith ever been put forth?

Mrs. Tucker will speak at the Novelty Theatre on the next four Sunday evenings. We trust that she will have good audiences. India can very well do with a dozen such as Mrs. Tucker, if England has them to send. We trust, however, that Natives will not be turned away as they were last Sunday evening at the head-quarters of the Army in the Fort, because they could not pay the admission fee of two annas. We saw twelve Hindoos in a body turned off for this reason when the hall was only half-filled and that mainly by Europeans. We do not want to see the system of payment (especially on Sunday nights), for "that which is without money and without price" introduced into India. The charge for admission on this occasion was probably the work of some fresh European officer, and is not to be the general policy of the Army, and we have no doubt that a word will be sufficient. In conclusion we would state the fact that the fifty just arrived are not by any means the "raw material" of the Army, but are picked from their best officers in England, many of them looking back upon years of service for Christ.

"MR. GLORY-FACE"

It is the custom in many countries for the Natives, whilst in English calling a new comer by his right name, Smith, Jones or Robinson as the case may be, to have another name for him amongst themselves, usually taken from some peculiarity of his personal appearance. Mr. J. Hudson Taylor of the China Inland Mission at the last Mildmay Conference gave an account of a missionary who reached China about a year before, to whom the Natives at once gave the name of *Mr. Glory-Face*, because his face was always shining for the Lord. We want a lot more *Glory-Faces* in India. It is a perfectly scriptural thing to be a *Glory-Face*. The Old Testament speaks of it. When Moses came down from the mount where he had met God face to face, the "skin of his face shone." Paul in the third chapter of the Second of Corinthians speaking of this very thing, says that if such was the case with Moses, much more shall it be with those who "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." A *Glory-Face* is a powerful witness for God to the unconverted. When Saul was struck down, Christ said to him "Saul, Saul, ... it is hard for thee to kick against the pricks." This shows that he was acting against his own conscience, and was convicted of sin. No doubt this conviction of sin took place not very long before when "they laid down their clothes at a young man's feet, whose name was Saul," at the stoning of Stephen. Saul was gazing on Stephen when "he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He saw the reflected glory in Stephen's face shining as it had a little while before in the council, when all that sat in it "looking steadfastly on him, saw his face as it had been the face of an angel."

THE EDITOR'S TABLE.

A Mr. William Walker has taken the trouble to send us from England a work which he has written on Notes on Drinking and the Drink Traffic in India and Ceylon. He says in his opening remarks, "I do not know India. That is to say, the little that I do know of it is only sufficient to let me know that I know nothing at all." His whole book shews this to be the fact. He argues that because the drink-bill of the whole of India is less than that of England, that it is hypocrisy for English Christians to protest against the traffic here. This is a hollow argument. England is a country of people who drink, being gradually brought over to teetotalism. India is a country of people who *do not* drink, being gradually brought over to the habit of the use of intoxicating liquors. Mr. Walker gets all his information from official sources, especially praising up one old Governor of Ceylon who, whilst remaining silent on the growing evil of drink in the island, upon the erection of a "handsome" coffee tavern "on the day before the formal opening quietly walked down, went over the rooms, and took, apparently with some relish, the first cup of tea that was served on the premises." We wish we had Mr. Walker here, so that we could take him down to Umerkhadi, and show him the little drink-shops round the jail, with the men, who earn just six annas a day, drinking their small earnings away, and then take him to the homes of these men, with their little brown babies wailing for food, when there is none, because the father has spent all his wages in the fiery *malwa* spirit. This is the sort of thing that is rapidly spreading in many parts of India, against the will of the Natives and against the will of their employers.

The Origin of Evil is the title of one more addition to the already voluminous collection of works on this subject. It takes the form of a lecture given to the Young Men's Christian Association in Breeks Memorial School, Ootacamund. We think it much more important that Young Men's Christian Associations in India should be lectured on how to overcome the evil which already exists here in such force. The most concise and most satisfactory account of the "origin of evil" as far as this earth is concerned is to be found in the book of Genesis. By carefully and prayerfully reading the first three chapters more may be learnt on this point, than from all the books ever written on the subject.

The Methodist Publishing House of Calcutta has brought out a valuable little book by the Rev. J. E. Scott, a fifteen years veteran in Missionary work in India. The title is Observations of an Itinerant. It commences with Sir William Hunter's remark that England's existence as an Empire depends upon the continuation of her missionary efforts. The author gives some most valuable advice in his 126 pages, honestly painting the black as well as the bright side of missionary effort in India. He insists again and again that the only way of spreading literature in India is by means of colporteurs, and gives the results of his own valuable experience in these matters. His chapter on "enquirers" is most useful. He describes the "deferential

enquirer" the "plausible enquirer" the "worldly enquirer" the "ignorant enquirer," and the "genuine enquirer." In the chapter on Native Christians our brother says "The Indian Church needs a Pentecost. The members need to assemble in the 'upper room.' The 'tongue of fire' should sit upon each of them. Then the missionaries, and helpers and all the laity will 'begin to speak with other tongues.' John the Baptist with his 'I indeed baptize you with water' should give place to Him who said 'Receive ye the Holy Ghost.'" Amen! We believe it is coming. India needs a great spiritual revolution, and we believe it is not far off.

In an ESSAY ON THE POSITION OF THE VERNACULARS IN OUR EDUCATIONAL SYSTEM, Mr. Vaman Abaji Modak, B.A., Principal of the Elphinstone High School, argues for the restoration of the study of the vernaculars in the Bombay University. He points out that the situation is somewhat similar to that which has prevailed at the Universities of Oxford and Cambridge to the exclusion of English in favour of classical studies, and says that the regeneration of India must take place through the vernaculars.

INTERNATIONAL BIBLE STUDY.

BY REV. J. E. SCOTT, PH. D.

FOURTH QUARTER. LESSON I.

Sunday, Oct. 7.

Joshua i: 1-9.

SUBJECT :—THE COMMISSION OF JOSHUA.

I. INTRODUCTORY.

1. *Golden Text:* Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. vi: 14.

2. *Home Readings:*—

M. The Commission of Joshua...Josh. i: 1-11.
Tu. The first Commission of Joshua. Num. xxvii: 15-23.
W. God's command to be obeyed. Deut. xvii: 14-20.
Th. Promises to the obedient...Deut. xi: 18-28.
F. The Lord giveth wisdom.....Prov. ii: 1-11.
S. The Christian Soldier.....II Tim. ii: 1-10.
S. Charge to Timothy.....I Tim. vi: 11-16.

3. *Memory Verses:*—Verses 8, 9.

II. HISTORICAL.

This lesson follows right along after the twelve lessons of the previous quarter. As Millman says: "The lawgiver had done his part; the warrior succeeded to the administration of affairs and to the directing intercourse with God. For thirty days Israel lamented the death of Moses, and then prepared to fulfil his dying instructions." Before operations were commenced the Lord held communion with Joshua and gave him His instructions and encouraged him to go forward boldly and bravely in the conquest of the promised land assuring him that "there shall not be any man able to stand before thee all the days of thy life." As the greater number of this quarter's lessons have to do with the actions of this noble warrior, it is well to pause here and consider his character and life. Says Dean Stanley "It was from another tribe, and from another class of character, that Moses had chosen his constant companion, his ministering servant Every great prophet had such an attendant, and the attendant of Moses was Joshua the son of Nun. He, according to Jewish tradition, was the bosom friend, the first example of pure and dear friendship in the Jewish Church; and to him, rather than to any hereditary kinsman, was the guidance of the nation entrusted. The difference, indeed, was marked as strongly as possible. Joshua was the soldier,—the first soldier, consecrated by the sacred history. He was not a teacher, not a prophet. He, one may say, hated the extension of prophecy with a feeling which recalls a well known saying of the great warrior of our own age. He could not restrain his indignation when he heard that there were two unauthorized prophesiers within the camp 'My Lord Moses, forbid them' (Num. xi: 28). He was a simple, straightforward, undaunted soldier. His first appearance is in battle. 'Choose out men, go out, fight with Amalek.' (Ex. xvii: 9.) He is always known by his spear, or javelin, slung between his shoulders or stretched out in his hand. The one quality which is required of him, and described in him, is that he was 'very courageous.' 'He was strong and of good courage.' 'He was not afraid nor dismayed.' 'He turned neither to the right hand nor to the left;' but at the head of the hosts of Israel he went right forward from Jordan to Jericho, from Jericho to Ai, from Ai to Gibeon, to Beth-horon, to Merom. He wavered not for a moment; he was here, he was there, he was everywhere, as the emergency called for him. He had no words of wisdom, except those which shrewd common sense and public spirit dictated. To him the Divine Revelation was made not in the burning bush, nor in the still small voice, but as 'the Captain of the Lord's host with a drawn sword in his hand;' (Josh. v: 13) and that drawn and glittering sword was the vision which went before him through the land, till all the kings of Canaan were subdued beneath his feet."

III. EXEGETICAL.

1. *Now after the death of Moses.*—The narrative is intimately connected with the last chapter of Deuteronomy which may have been written by the same author. The instructions contained in this lesson may have taken place after the mourning for Moses was ended. *The servant of the Lord.*—Moses was in a peculiar sense the servant of the Lord. (Deut. xxxiv: 5.) Even this great lawgiver and prophet was the obedient servant. *The Lord spake unto Joshua.*—Perhaps in a vision, or through *Urim.* (Num. xxvii: 21.)

2. *Arise, go over this Jordan.*—After forty years the same directions are given. There was a divine plan and purpose which was to be carried out. To Joshua was committed the immense task of taking the children of Israel into the promised land.

3. *Every place that the sole of your foot shall tread upon.*—The land, as afterward defined. (vs. 4.) Had been promised before but now they were to take actual possession.

4. *The wilderness.*—In which they had just been wandering. *Lebanon.*—In the extreme north and a mountain of great prominence. *The great river.*—The Euphrates river was to be the eastern boundary of the promised land but the boundary was not reached by the faithless people. *Hittites.*—This tribe being the most formidable is named for all the inhabitants of the land. *The great sea.*—The Mediterranean.

5. *I will be with thee.*—Because of the perpetual presence of God no one could stand before Joshua. As Moses had triumphed in the name of the Lord and by His help, so Joshua had the promise that he in the same way would always conquer.

6—8 Joshua needed all the encouragements contained in these verses, for the task before him was one of unparalleled difficulty and required great skill and bravery. As Clarke says: "Though God had promised him that no man should be able to stand before him, yet it was a condition that he should use all his military skill, and avail himself to the uttermost of all the *means*, natural and providential, which God should place within his reach. God will not help them who refuse to help themselves."

8. *This book of the law shall not depart out of thy mouth.*—Joshua was to be perfectly familiar with the books which Moses had written at the dictation of God. He was to study these constantly and be guided by them and in doing so he was to find great prosperity. The first Psalm was to find an illustration in him.

9. *Have not I commanded thee.*—Joshua was to consider the source of all his success and the authority there was for all his actions. God had a *right* to command him and it was his duty to obey. Only by such a course could he hope to succeed.

IV. DOCTRINAL.

1. God's promises are ever sure. They cannot fail, the conditions being fulfilled. The promises made to the patriarchs and renewed with Moses (vs. 3) were fulfilled through Joshua.

2. He who is *strong and of a good courage* will always conquer the promised land and go up and possess it. (vs. 6.) The *Golden Text* contains a great truth. God has promised a crown of life to him that overcometh.

3 God's word is *the man of our counsel.* As Joshua was commanded to meditate day and night upon the *book of the law* and to observe to do according to all that is written therein so should we walk according to the word of God. As Lange says: "The silent collection of one's thoughts, holy meditation, is, in the over-busy activities of our time, an aid to all religious and moral life, which cannot be too earnestly recommended. It is enjoined upon Joshua in vs. 8, in simple but very suitable words, and is necessary, in order that the soul may constantly remember its origin, that the heart may lose itself in God and His word, that from this inward concentration of the living faculties, word and deed may come forth in noble perfection."

V. HOMILETICS.

1. In dangerous duties and circumstances there is no better comfort than when one has a regular call to the position, and God for his patron and protector. God's command should be promptly performed without any long discussion as to whether we will do it or not; for God requires obedience. (Bible Hist.)

2. The removal of useful men should quicken survivors to be so much the more diligent in doing good. Such and such are dead, and we must die shortly, therefore let us work while it is yet day It is a great mercy if, when useful men are taken away in the midst of their usefulness others are raised up in their stead to go on where they broke off. (Matthew Henry.)

3. God's command to Joshua that he should cross the Jordan, indicates (1) the task proposed to him; contains (2) the promise of His assistance in its accomplishment; but requires also (3) the conscientious observance of his law, in order to success; and closes (4) with another enlivening exhortation to the new leader of Israel. (Lange.)

4. O soul, remember here first of all the true Joshua, thy Saviour Jesus Christ, who has for thy good acquired the heavenly Canaan, to prepare for thee a place there, that thou also mayest dwell there and remain; fight therefore, and subdue thy foes under the lead of thy Jesus that thou mayest also one day take it. (Starke.)

Pastor Montchius, the principal of the Swedish Missionary College, is coming on a tour of inspection to the Swedish mission-centres in India and Africa. He will be accompanied by one more new missionary for India, and not three, as we were erroneously informed last week.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

FIELDS WHITE TO THE HARVEST.

To the Editor of the "Bombay Guardian."

SIR,—Will you kindly give me a little space in your columns to lay before your readers the following statements.

1st. There is a large and rapidly increasing European and Eurasian population in India, more or less cut off from the public means of grace. Many of these persons whom I myself have met, have not had the opportunity of attending a religious service for years. Last year I visited large districts in Assam, where there are hundreds of European planters, and *hundreds of thousands* of native people, amongst whom *no Christian work whatever is carried on.* In one district visited by me I was informed by the oldest English resident, that he only remembered the place being visited by a minister of the Gospel *twice in* 12 *years,* and then these visits were only made at the urgent request of parents wishing their children to be baptized. Last June I spent a few days at a station in Bengal where there are several Europeans (mostly Scotchmen) and a large Native population, and was informed that they had not been visited ministerially *for three years.* The last visit prior to mine was by an evangelist of our Society. The little handful of my own countrymen to whom I ministered there, has just sent a sum of Rs. 95 as an expression of their gratitude for my brief visit.

Many of these spiritually destitute ones throughout India feel somewhat bitter at the manner in which they seem to be neglected by the Churches, whilst so much is being said and done in the interests of "Native Work." "This ought ye to do, and not to leave the other undone."

2. The "Anglo-Indian Evangelisation Society" is trying to meet this great need, but at present we are terribly short-handed, and utterly unable to grapple with the work opened out to us. We therefore call upon all Christians 1st. To pray that those who are already engaged in this Mission may be better qualified for it, and that "the Lord of the harvest" will thrust out more labourers into this harvest field—men "greedy for souls,"—and willing to become all things to all men "if by any means they may save some." *No others need apply.* "And I heard the voice of the Lord saying whom shall I send and who will go for us." 2nd. To assist us with "the sinews of war." In addition to our present income we want a thousand persons to promise an *annual* contribution of *at least* ten rupees, and thus put us in a position at once to secure a large re-inforcement of labourers.

Our Society has a special claim on *all* who love our Lord Jesus Christ

1st. Because our work is *strictly unsectarian.*

2nd. Because we minister to those who otherwise would be *utterly neglected.*

3rd. Because nothing will prove more helpful to the "Native Work" than the development of a true Christian life amongst all those who bear the Christian name. After 12 years residence in India during which I have travelled widely, I am convinced that the greatest barrier in the way of mission work here is not to be found in the idolatrous systems of the people, but in the *Christless Christianity* which now touches them on every side.

The Kanwar Harnam Singh, a Native Christian prince, has well said that "If liberal donors only knew what an important work this Society is trying to carry out they would I am sure, ungrudgingly give more for this, which is only an indirect way of working for the good of the Natives of India. Any Society that has for its object the spiritual welfare of the Europeans in India, should be considered most valuable. I wish the good Christian people of this land took a greater interest in their European brothers and sisters out in India, who are living in out of the way places, and are isolated from every religious training and influence" &c.

Reader will you help us. I dare say you, Mr. Editor, will kindly undertake to receive and acknowledge contributions for this work, and any further particulars about our mission can be obtained by writing to

Yours faithfully,
ISAAC F. ROW,
Secy., A. I. E. Society, Bangalore.

TO THE FRIENDS OF CHRISTIAN EDUCATION IN NORTHERN INDIA.

To the Editor of the "Bombay Guardian."

In 1886 the American Presbyterian Mission, working in the northern part of the North West Provinces and in the Panjab, opened a college in Lahore, for the benefit of young men of all religions and castes,—their chief object being to supply that religious and moral element in education which finds no place in the instruction given in Government institutions although the Governor General in a recent minute, has expressed the highest appreciation of its importance.

The teaching staff consists, at present, of four foreign and four native instructors,—the number to be increased according to the future requirements of the college. There are now two F. A. classes, and one B. A. class,—comprising in all about one hundred and ten students.

Through the kindness of Sir Charles Aitcheson an eligible site has been obtained from Government, free of cost, on which a college building is in course of erection, under the voluntary superintendence of the Executive Engineer of Lahore. It is most desirable that boarding houses for students from a distance should be built on the same ground; and also a dwelling house for one of the professors, in order that he may have the boarders under his constant supervision.

To meet the expense of these buildings the Mission has provided Rs. 30,000, and the Government Rs. 20,000: but about Rs. 10,000 are still required to complete the whole: and we now appeal to the friends of Christian education for contributions for this object. If we are able to procure one-half of the sum mentioned from private sources, no doubt a Government grant can be obtained for the remainder.

Contributions will be thankfully received, and may be sent either to the Rev. H. C. Velte, or to the undersigned—both at Lahore.

On behalf of the Board of Directors of the College.

JOHN NEWTON,
President of Board.

NOTES FROM MHOW.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—We have been favoured with some heavy showers of rain during the past few days. Fears that had been instilled by the previous irregular fall, have now more or less been dissipated. The two reservoirs located near the Regimental Barracks in connection with the large tank in the distance, are full, and as soon as the pipes are fully laid down in the Cantonment, there will be a no small supply of water.

The cattle which find it difficult to scrape together a little green grass for more than half the year, are having a sumptuous feast. The buffalo which supplies our table with milk gets so excited by the beautiful sight of green all around that she often kicks and scampers away with the owner after her with a mighty rough rod of correction.

The officers and men of the garrison have cricket on their brains at this season; and cricket matches are now the order of the day. The 6th Dragoon Guards have earned a reputation for batting. I wish there could be more batting and battling against the Devil

Thank God the wretched Mohurrum is over. The participators in the feast were much more noisy than in the previous year. One waking up any part of the night heard nothing but "Hassain, Hoossain," and then a wild rush toward the city. "Why do the heathen rage, and the people imagine a vain thing?"

The showers of rain, especially the last large shower, were very seasonable. Many of the two-legged tigers and other ridiculous buffoons did not need to go to the river for a wash, for there were abundant shower baths for them all over the city.

Oh how Mhow needs the Almighty God and the Prince of Peace! I am glad to say the abundant supply of Hindi tracts furnished by the Secretary of the Tract Society Allahabad, are faithfully circulated. Our vernacular work goes right on. While we are not neglecting the adults who will soon be swept off the stage of existence, special attention is being given to the rising generation: they are taught the Catechism and beautiful spiritual songs. I have asked my helpers to explain a parable of the Lord's immediately after the teaching of the Catechism.

We have many enemies. The Mahomedans watch us as the Pharisees watched the movements of Christ. Yet the Lord God omnipotent reigneth! The work must go on. His command is "go forward;" "cry aloud, spare not; be faithful unto death."

We have some good friends who help us in the struggle for the right: may God bless them, and abundantly supply all their needs.

To my appeals some months ago to both the readers of the *Indian Witness* and *The Bombay Guardian,* for funds, for the execution of certain repairs in the Methodist Church Building here, not a cowrie has been received. As perhaps in the hurry of business, my appeal has been lost sight of, I send this reminder to the stewards of the Lord and shall now expect the aid so greatly needed.

Yours fraternally,
THOMAS MORTON,
Pastor,
Methodist Episcopal Church.
24th September, 1888.

SECRETARY PECK of the M. E. Missionary Society writes from New York under date of August 3rd, * * * * And now that India is assigned to me by request of Bishop Thoburn I shall feel deeper interest. Through the dying request of my wife I come to this office. I should like to "visit India" but cannot leave my motherless boys yet. God bless you and the brethren in hunger for souls in "dear, dear, dear India"! Give me any thrilling incidents of the work that will stir home audiences. * * * * These will help—, conversions, work, triumphs. Mexico is just having its first revival. May you have thrilling news to send us. With Christian love, I am yours for Christ."—*May a "hunger for souls" possess us!*—By aiding the Secretary with facts we all can help the Society.

C. P. HARD,
Jabalpur, 24th September 1888.

We have received a donation of ten rupees from the Rev. J. Smith of Ahmednagar, towards the cost of reprinting the Rev. George Bowen's celebrated letter on "The Missionary Bungalow."

PASSENGERS ARRIVED

Per P. and O. Str. *Sutlej*, Sept. 24 :

From London—Mr Petter Mr and Mrs Pont Mr and Mrs Butcher and child Major Gordon Mr Jeffery Mr J L Walker Mr Macfarland Major Egerton Mr T Smith Mr Bamber Mr and Mrs McClay Mr Blair Hall Captain Lechy Mr and Mrs Witts Miss Witts and 2 children Miss Mitchell 2nd Lieut Langdon Rev J Buttrick Mr Henshaw Mr Mair Lieut Cockerill Mr Hamilton Mr J Tingey Mr Mahdi Hasson Mr and Mrs Bradbury Mr Inglis Mr Kalubhar Mr Rancho Mr Alwynne Mr Barton Mrs Mitchell Mr Donne Mr Crosthwaite Mr Sier and Mr Dasai.

From Brindisi—Mr Baxter Mr H Bell Major Begbie Lieut Morton Mr Trethewy Mr Leask Mr Downie Mr Hewett Mr Tomlinson Capt Davidson Mr Morninsey Mr Elles Mr Graham Mr Van Essel Dr Dalzell Mr Palmer Mr Slade Mr Anderson Lord W Beresford Mr Chetti Mr Longuire Mr Llewnellin Mr and Mrs Vallentin Col and Mrs Guthrie Miss Ainslie niece Mr Williams and The Bishop of Bombay.

From Gibraltar—Dr Pereira and wife.

From Melbourne—Mr Tighe Mrs Tighe and child Miss Tighe Mr Hornal and Mr R Andrew.

From Aden—Lieut Major Allen wife and 2 children and Lieut Povlab.

PASSENGERS SAILED

Per P. and O. Str. *Siam*, Sept. 28 :

For Brindisi—Mr J S Campbell Mr J Hay Mr G Mitchell Mr J Anslow Mr W Middleton and Mr J L Mont Smith.

For Marseilles—Mr Randolph H Morrison Mr Westlake and Mr Kerrick.

For London—Mr J R Lamber and Mr W Atkinson,

For Gibraltar—Mr B M Rebeiro,

Domestic Occurrences.

BIRTH.

STOKES.—On the 18th September, at Udipi, the wife of Rev. W. Stokes, Basel Mission, of a son.

MARRIAGE.

JEFFRIES.—On Wednesday the 19th instant, the Rev. E. Jeffries of Ajmere Bengal Conference, was married in the Allahabad M. E. Church, to Miss Julia Purves, many years a Zenana worker,—the Rev. C. P. Hard officiating, assisted by the Rev. F. D. Newhouse and the Rev. M. Tindale.

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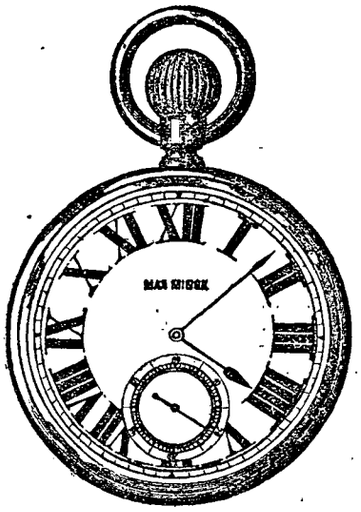

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